Surára
Pakidái

/66 cont./

595 The Surára chief has two wives, a third one died, and the Pakidái chief, who is still comparatively young, has one. Various other men also have two or more wives. If the husband dies, these women, without being able to decide for themselves, are taken on, along with their children, by one of his brothers, the younger one as a rule, even if he is already married.

587

835 Bachelors have the right to sexual intercourse with the wives of their older brothers, and thus the children of these women do not call them uncle, but likewise father.

881 h) Puberty rites for girls

At nine to ten years old, the Surára and Pakidái children have already reached maturity, which is probably related to the fact that these Indians live in the hot, humid rain forests of the equatorial zone. There are no initiation rites for boys. A girl, [302] on the other hand, at the onset of her first period, is kept isolated in a circular pen 3-4 meters in diameter, which is erected a short distance from the maloka; her entire body is painted with urucú, a red plant pigment. Here the little one must sit motionless and receives only once a day from her mother a calabash of banana soup and a second one of water. In the evening she is brought into the communal house, so that she can lie down to sleep there, but neither parents and siblings nor other members of the tribe may 881 speak to her. The next morning she is put back in the pen. During 304 the second day her mother or another woman applies a pinpoint tattoo above her upper lip, which extends downward on either [413] side of the mouth to the chin. The tattooing instrument is a [824] pointed thorn of the pupunha palm. This is dipped into the dirty- [386] gray juice of the genipap fruit, which, after the skin is punctured, leaves a dark blue dot. This procedure is extremely painful for the ● [147] little girls. Yet they bear it with passive faces, suppress their tears, and do not utter a sound. With this tattooing, all the evil, mysterious forces which are in the menstrual blood, and which might bring danger to the husband, are banished for the rest of a woman's life.

881 With the second onset of the period, too, a girl is again isolated, and after that a small celebration takes place.

/89 cont./

12. Hygiene

515 Regular bathing, washing of the face and hands, and cleaning the finger and toe nails are unknown; this is also true for babies, who are often covered with a veritable crust of dirt. Nor do they /90/ brush their teeth or ever rinse their mouths. Yet I [147] [145] was never aware of an unpleasant body odor or bad breath on the Indians, and until an advanced age their teeth are dazzlingly white and sound. While hunting or gathering, however, if men and women are obliged to cross a brook or small river, they gladly utilize the opportunity to take a refreshing bath, and the same is true when female members of the tribe fetch water. A bath is greatly appreciated by children and young people, but [481] not at all by older persons. Most men can swim quite well and teach their sons also; women and girls who swim are exceptions. 177 515 As a result of occasional contacts with the palm-fiber gatherers on the Rio Aracá or with the personnel of the Indian protection post on the Demini, the Surára and Pakidái have for some time been acquainted with soap, and various Indians, predominantly children and young men and women, like to lather themselves when they take a bath. Several women had even taken to washing their hammocks now and then with soap. Thus, the cakes of soap [123] that I carried with me were very much in demand, as were perfume and hair tonic.

264 Eating is done only with the hands (see p. 184). If the meat was very greasy and the hands are smeared all over with dirt and grease, they are rubbed off somewhat against a post and then run through the hair a few times. The eating bowls and pots, with the remains of the meal, are then put down for the dogs, who at the same time take over the work of cleaning; eating utensils are seldom washed. When they are needed for the next meal, the woman passes them over her hair a few times. If there are still a few crusts of dirt present, she spits on them and rubs them with her hand.

Surára
Pakidái
Waiká

/107 cont./

769 in his place. The wife then massaged the head of the exhausted
526 one, so that he would quickly be ready to resume. The chiefs
[622] and war chiefs in particular distinguished themselves in this
[624] type of sport. They also fought the longest, some of them with
● [147] five, six, and more opponents; they had positively unbelievable strength and endurance.

These combats, in which one man always symbolically represented the good spirit, that is, a hekurá, and the other, who had smeared himself with soot, the evil spirit, a nonexí (see pp. 213 ff., 225 ff.), lasted almost two hours. After
[262] that the men were completely exhausted and refreshed themselves with a new, joint meal of tapir meat and maniec flat-
[276] cakes. Afterwards, however, many of the participants suffered from severe headaches brought on by the snuff-powder in connection with the inhuman physical exertion, so that many wives were obliged to massage their husbands' heads.

769 In the evening there was another half-hour procession in the maloka courtyard, when all the little jamaru vessels in which remains of bone ashes were stored were carried along. This retention of a certain amount of ashes is very important, so that the next festival in memory of the dead can be held, even though no member of the tribe /108/ dies up to that time. It could not take place without any bone ashes of deceased Surára or Pakidái.

769 If one compares this annual festival with that of the Waiká,
114 which was described by Zerries in great detail (515), one finds
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515. Zerries, 1955b, pp. 662-665.

extensive analogies in the most important phases. Zerries believes that among the Waiká it was originally a harvest festival to which other rites of various kinds were added (516).

516. Zerries, 1955b, p. 662.

For the Surára and Pakidái, on the other hand, it can definitely be said that here there are no features reminiscent of a harvest festival.

6: Vinci T-5 (1950) 1959 SQ18 Yanoama SQ18
Sanema

into action and stripped off tufts of this wonderful hair, exhibiting it triumphantly to the luckless ones behind, and sometimes passing it back to them while they themselves returned to mow the meadow for a little more. 123*

The more intimate parts of our anatomy they regarded with amazement, but it was our beards and our chests which really provoked their curiosity most. One of them, taller than the rest, brought his face very close to mine so as to get the feel of it better. Then began the process of rubbing faces. Every greasy millimetre of these Samatari visages was rubbed against mine, in what seemed some grotesque dance where my partner was continually changing and which went on for hours in the midst of a general uproar, till in the end I all but fainted away with weariness, hunger, and the animal stench that enveloped me. Enrico was nowhere to be seen. He was undergoing the same treatment somewhere else.

The behaviour of these savages was beyond our understanding. Some of them would hurl themselves at me and with an angry snarl grab hold of my beard as if they wanted to strangle me with it, or tear it off, skin and all, while others were gentler and content to utter their shrieks of wild excitement, joining in the attacks on my beard in much milder fashion, and only stroking it.

Then it was the turn of other details of our anatomies, so wonderfully strange to them. Each had its brief moment of celebrity—and danger. A metal tooth which they happened to catch sight of filled them with amazement. Very soon after they had discovered it, along came one of them with a pointed stick: he wanted to extract it. I was saved from this fate not so much by any action of my own as by the general commotion, which made the chances of performing any such delicate operation very remote.

Last on the list of wonders came our eyes, and the fact that our clear pupils could turn within an orbit. (I don't know what atrophy of the eye-muscles prevents the Samatari from doing the same, but their pupils remain motionless in the middle of the whites.) We had to turn our eyes this way and that way, up and down, until they were acutely painful and unable to focus correctly. [147] ●

They had treated my wrist-watch with some respect, believing it to be completely adherent to my arm, like some bodily organ; but now the catch of the strap sprang loose. It was stripped off at once and passed from hand to hand till it was lost to sight in the throng.

Behind the front ranks of the men were their womenfolk, urging them on